

REALIZATION OF COMMUNISM.

THE HISTORY OF ICARIA.

Institution, Laws and Regulations

OF THE

ICARIAN COMMUNITY.

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Which we ascribe to Heaven; the fated sky
Gives us free scope; only doth backward pull
Our slow designs when we ourselves are dull.
—Shakespeare.

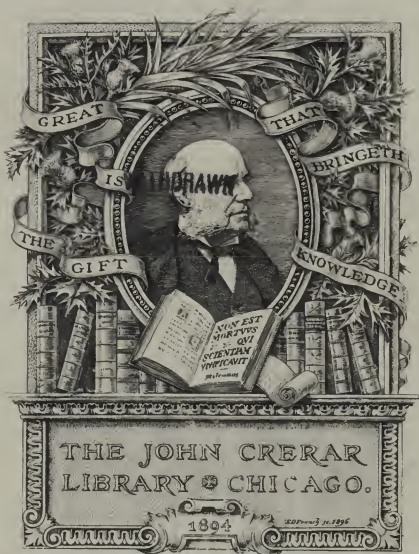
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BRIEF HISTORY OF ICARIA.

I.

There is little knowledge to-day, especially among the younger class of Socialists, of the real history of Icaria.

To many persons Icaria is a society of production and consumption, living apart from the world, like the rat in the fable, and consequently meriting no more attention or sympathy than those who care only for their own personal welfare. Though the long silence which preceded its last revolution may have suggested this view, nothing could be farther from the truth. Icaria is much more than this conception involves.

Those who have hastily formed their conclusions respecting Icaria from the doubtful evidences of a momentary departure from her true calling—a departure the causes of which will be immediately seen—are certainly open to the charge of rash judgment.

The historical significance of Icaria is, unquestionably, radically socialistic. Her origin, her struggles, her aim, her present revival, all prove it. The thought which gave birth to her was a purely humanitarian one.

Conceived in the mind of a man who, by his talents and civic virtues, was, during ten years, the representative of democracy whose words commanded the most attention, Icaria was the personification of the noblest aspirations of one of the most glorious epochs of liberty. She had the rare good fortune to combine and make converge toward the same end—viz., the establishment of genuine Equality—the wishes, the hopes, the devotion, and the claims of a whole generation of workers. This will be shown by a simple statement of facts.

STEPHEN CABET, son of a cooper, was born at Dijon January 1st, 1788.

First the pupil of Jacotot, he afterward studied medicine, then law under Proudhon, and was soon known as one of the best advocates of the Dijonnais bar.

In 1825 he took up his residence in Paris; became the intimate friend of Manuel; joined the Carbonari, and was elected one of its

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directors with Dupont; accepted in the name of this society a dangerous mission of propagandism, and threw himself boldly into the great democratic movement then rising.

In 1830 he was a member of the insurrectional committee of the Odeon, and risked his head in signing a proclamation to the people. He was about this time named Attorney-General of Corsica, but was soon removed from the office for having demanded a Constituent-Assembly in opposition to the government; for having advocated an alliance with the people of all nations; and for making a profession of radical faith to the electors of the Côte d'Or, who had offered him the deputyship.

In the Chamber he stigmatized the typical phrase, "Order reigns in Warsaw;" indignantly declaimed against the audacious egotism of the ministry; denounced the assassins of the Bridge of Arcoli; and predicted to Louis Philippe that the crimes he had perpetrated against the people would soon receive their just punishment in his fall. He was sentenced to two years' imprisonment. Preferring exile, he went to Brussels, whence he was expelled, and then took refuge in England.

Up to this time Cabet was what was then called a patriot, but by no means a Socialist. He had attached his name to everything which led toward a political Republic, considering it the final object of the agitations of the people. Study, in exile, taught him his error, and soon convinced him that only in the equality of Communism can happiness be realized for all.

It was in this conviction that, on returning from France after five years' absence, he published in 1840 "*Le Voyage en Icarie*," a work descriptive of an ideal society living in peace and plenty, a revolution having substituted equality for all class distinctions.

At this period, a creed or statement of principles was required to unite the discontented masses. To lead them to the favorable consideration of Communism there was needed a collection of ideas, a synthesis, which could be easily understood by all. Cabet supplied this, and rendered it accessible to all minds.

He composed, in a clear style and under an attractive form, his Icarian system of social organization.

There soon rallied around him the most earnest and devoted citizens that were found in the ranks of the social reformers, to whom the traditions of Communism had been transmitted, though by confused and informal means, and by them ardently preserved. But when, in the year following, in the *Populaire* and numerous pamphlets, Cabet propagated and defended the principles of Communism

against all the capitalistic journals of the times, a veritable fire soon spread over democratic France.

History offers no example of a school which so quickly won its place. From all sides came disciples in multitudes. The propaganda was so effective, so skillfully directed even in the hamlets, that in a few years the Icarian school counted four hundred thousand adherents, that is to say, more than ten times the number contained in all the other socialistic schools.

Alas! why are not the same marvels wrought to-day? Why can there not be united, by the same zeal and under the same standard of equality, a like number of Socialists? Where is the legion that should constitute the Labor Party? Where is the power to urge forward the realization of its programme? Have faith in the future—the laborer is awakening to a sense of his social rights and duties.

Naturally the government was moved by this unexpected development of subversive ideas. Being the simple agent of the dominant classes, its task is to oppose all progress in the social condition of down-trodden Labor. It had long since let loose the fierce pack of hirelings; and police, magistrates, priests and venal writers were infuriated against Cabet and his disciples. There were even some deserters from the ranks of Icarianism who added their discordant notes to the concert of official maledictions.

But it is the eternal misery of power that its persecutions only emphasize the vitality of a cause. Far from arresting the march of the spirit of liberty, suits at law, penalties, prisons, added so much to its success that, toward 1848, it had already illumined the whole continent of Europe, and its light had reached even the New World.

Cabet had often said to his friends that a long course of education should prepare the people for a communistic life; its premature and partial realization would be more dangerous than useful. But, hunted on all sides, a hundred times challenged to prove the practicability of his system, he resolved to silence his adversaries by the establishment of a vast experimental colony.

A burst of enthusiasm welcomed this proposition, and, after the preparations, it was decided that the first advance-guard of sixty-nine Icarians should start for Texas, where a large tract of land had been acquired.

This advance-guard sailed from Havre Feb. 3, 1848, only a few days before the people, realizing the prediction of Cabet, overthrew the bloody throne of Louis Philippe to proclaim a second time the Republic.

Another advance-guard of nineteen citizens embarked on the third

of June following, while in the same month the colony was settling in the County of Fanin, not far from the Red River.

II.

The first letters from Texas were filled with joy and enthusiasm. But the very zeal of this inexperienced devotion was the cause of the loss of the first colony. The painful labors that were imprudently accomplished by the advance-guard under the torrid heat of summer predisposed the most robust to attacks of malaria, and in a short time five citizens were carried off by the terrible fever, while Roveira, their physician, became insane.

The rest, weakened by sickness, discontented at not having received direct news from France, demoralized by a false report of the death of Cabet, hastily abandoned Cross-Timbers to reach New Orleans, where 400 other Icarians had already arrived.

During this forced march of 500 miles in a desert country, four Icarians met with painful deaths, many were compelled to stop on the way, and the rest succeeded in completing this most unfortunate journey with the greatest exhaustion and suffering.

At the first news of this disaster Cabet departed from France, Dec. 13, 1848, and embarked at Liverpool for New Orleans. He found his disciples in the deplorable spirit of a defeated army. Many, wavering, wished to return to France. Others wished to continue the enterprise, but in a more propitious climate. They had long conferences, in which Cabet rallied the majority to the idea of going forward, and after paying five thousand dollars to the discouraged minority, he set out with 280 persons for Nauvoo, a small Illinois village on the Mississippi, which had been abandoned by the Mormons. They arrived there on the 15th of March, 1849.

From that date an era of prosperity—too short, alas!—dawned upon Icaria. Workshops were opened, farms were hired and purchased, a flouring and saw-mill put in operation, a tailor's shop established, schools founded, a theater, choirs and an orchestra organized. Propagandism was resumed with ardor and success. The colony published weekly an organ in three languages. By the enterprise of a central agency established in Paris, numerous recruits came to join the Community—so many that in 1855 it numbered more than five hundred members, some of whom lived in Iowa, where another colony had already been founded on 4,000 acres of land, destined ultimately to receive Icaria.

But new misfortunes awaited the colony in its path of fortune. A political tempest overthrew the entire edifice.

Cabet had departed from France with dictatorial powers, freely accorded to him by his disciples, and soon realized all that there was anti-democratic in his position. As early as 1850 he had himself proposed a constitution and an elective Board of Directors to take the place of his personal, absolute direction. We have seen how everything flourished under this constitution until 1855.

On the 15th of December of this same year, Cabet, who, in common with all his contemporaries, was strongly imbued with Jacobin reminiscences, was seized with the unhappy idea of resuming a part of the powers of which he had voluntarily dispossessed himself in 1850. He proposed that the Constitution should be revised so as to permit a four-years presidency, with power to name and revoke all the functions of government. This proposition raised the energetic opposition of a great number of citizens, who considered themselves sufficiently emancipated to govern themselves, independent of all tutelage, good and paternal as it might be. Cabet, on his side, believed it indispensable for the good government of Icaria, and also to bring back to the observance and practice of its principles those who had separated from them.

This project was the apple of discord which divided the little Icarian public. A strong minority followed Cabet in defending it, while the majority resolutely opposed it.

A painful war, of which we cannot here give the events, followed and continued for a year, after which 170 members set out with Cabet for St. Louis, where the founder of Icaria, broken down, crushed by the struggle he had passed through, died on the 8th of November, 1856, at the age of sixty-nine years, in an attack of apoplexy.

These events were fatal to all. And though this abridged history interdicts all comments, we will add, since passion no longer blinds any one, that the most sensible members of the two parties recognize to-day that there were faults on each side. These persons think that as Icaria had a colony in Iowa, whither the minority asked to withdraw, good sense and justice should have led the majority to acquiesce in this legitimate demand. But it is unfortunately the lot of all parties to rarely feel the necessity of being just.

Those Icarians who were not discouraged by the loss of their beloved guide founded at Cheltenham an industrial colony upon thirty acres of land. But after having given proof of great devotion and a rare courage in misfortune, they were compelled to disperse on the 20th of January, 1864, under the exactions of an usurious jackal.

The majority who remained at Nauvoo had their share of adver-

sities. Struggling with the material difficulties resulting from the war, its production paralyzed by the general condition of the business world, its ranks diminished by withdrawals, its finances increasingly burdened, it realized the danger of encountering these superior forces. Creditors became pressing, and to satisfy them it finally consented to a general sale.

One of them, Shepard, took in payment a heavy mortgage upon the Iowa lands, where the remnant of the majority went in 1859 and 1860.

On the 8th of September they obtained a charter from the State of Iowa under the name of Icarian Community. Some months later other withdrawals diminished their numbers, which were reduced at one time to thirty-five members, women and children included. But they set themselves resolutely to work, sparing no labor, and imposing upon themselves the rudest privations in order to free their land. Fortunate events aided them in this. The great rise in agricultural products which signalized the war of secession greatly contributed to their deliverance. Then, by the sacrifice of a great part of the mortgaged domain, the Icarian finances were re-established.

III.

The inventory of the Community on the first of January, 1876, indicated assets to the amount of \$60,000, with debts amounting to only \$4,000. Its material condition was then prosperous; but its moral condition was less satisfactory.

Icaria was also to furnish proof that all things are born of suffering, and that progress is but the prize of brave effort, and of the discussion, the struggle and distress which accompany it.

For a long time isolation, privations, an absorbing labor, perhaps also the effects of age, had totally effaced in the eyes of the Icarians the moral mission of Icaria. Very little cared they for its socialistic character or desired to yield to the consequences of its legitimate destiny. The age of generous illusions was past, the desire for improvement extinguished; internal progress no longer possessed charms for them. It is not always egotism which makes one a conservative! The recollection of an unfortunate past, while inspiring exaggerated fears for the future, also forces people into inaction or immobility.

Meanwhile a new generation came upon the stage. Some old Icarians in whom the fire of the cause of humanity still smoldered under the ashes of years, aided by communistic visitors who were

attracted to Icaria by its ancient renown, communicated to the youth of the Community the heat of their convictions and the light of their counsels. Nevertheless, as it is with the earth on which seed vainly falls, some of the young people remained insensible to this kind of magnetism. But in general the sons grew rapidly in the love of progress, and were not slow to manifest the impatience and discontent which were produced in them by the resistance, unconsciously systematic, opposed by their predecessors to every innovation.

This divergence of views soon created in the heart of the Assembly a distinction of groups. The law of affinity is irresistible! The members yielded to its power, and formed parties, one to defend the progressive movement; the other to oppose it and favor inertia.

The struggle was at first pacific and quite fraternal. But soon came the bad habit of mingling personalities in the controversy. The friction of irascible characters and an old leaven of antipathy, brought from Nauvoo and revived in the heat of the combat, very quickly substituted absolute incompatibility for the comparative homogeneity which had previously existed.

Two opposing parties encamped face to face. One was that of the Young Icarians including some aged people; the other that of the Old Icarians including some young people. There were the Progressives and the Non-Progressives.

As with all parties, those of Icaria sought recruits—with this difference however between them, that while the old party endeavored to increase their numbers from within, the young party, faithful to the principle of admission, especially sought to increase their strength by new members. Nevertheless, by the law of admission, the first party possessed the "*open sesame!*" of the doors of Icaria, and it was only with all the fears, all the anxieties of conservatism, that they consented to pronounce the magic words.

The necessity of gaining the ascendancy became for each party more and more urgent. Menaces of ostracism had been lanced by the majority of the old party against the minority of the young people, and the latter, while conscious of the advantage it would probably gain by the admission of new members, was anxious, in its turn, about the future attitude of the candidates. It was necessary that these should offer to both parties the hope of a future support in order to overcome all resistance to their admission.

The logic of parties is to continually widen the gulf which separates them. Sentiment may deny this; reason does not. Compromises may intervene; they will never unite the incompatible. The

skepticism which new ideas profess toward old ways and old notions is at first an obstacle to this.

Subject to this rule, the Icarians were so separated at this point that each party foresaw the imminent rupture of the material bond which still held the two groups together.

This was in the spring of 1876.

On the 17th of April of the same year the minority read in Assembly a document in which it protested against the retrogressive acts of the majority, reproached them for their lack of regard for the rights and opinions of women, their hostility to propagandism, their persecution of the progressives, etc. It affirmed its devotion to the cause, and its purpose to pursue its ideal at all cost, and to this end signified its wish to be separated from the majority, amicably if possible, by legislation if necessary. The majority refused to consider such an unusual demand.

Meanwhile four Internationalists had made application for admission to Icaria. Animated by the fears we have mentioned, each party considered it to be its duty to plead its cause in advance before these prospective members. The majority wrote to them: "Our enemies desire a separation, that they may then divide the property among themselves." The minority sent its reasons for demanding a separation.

Thus forewarned, the candidates left New York, in spite of a dispatch from the majority which told them to postpone their coming. On their arrival each party described to them the situation in its own manner. But it is in supreme moments that one trusts to chance. Either from confidence in the result or because they were willing to risk everything, the two parties united in admitting the new-comers after only fifteen days of novitiation.

By throwing themselves into the right or left scale the new members would be able to decide many things. What would they do? It was a moment of great anxiety to the contending parties.

An ephemeral compromise intervened. The majority made a concession on the question of admission, and the minority withdrew its demand for separation. A brief lull in the struggle ensued, of which advantage was taken to put in motion the arrested machinery. At the cost of many efforts other admissions were made in the course of 1877. But the heat of the struggle they occasioned reopened hostilities. Moreover, the superficial compromise had not at all changed the tendencies of each party. These were simply augmented in equal proportions by the new members, who rallied to the right or left according to their sentiments or the concordance of opinions.

Some unconstitutional acts of authority, imprudently committed by the majority, again precipitated upon Icaria the storm which had been slowly gathering. There was aggression on both sides, and in a short time the impossibility of continuing together was more evident than ever.

On the 26th of September, 1877, the minority declared its definite resolution to separate from its adversaries, and found an autonomous branch upon a retired part of the Icarian territory.

On the 6th of October it submitted, for this purpose, to the Assembly a plan regulating the joint responsibilities of the two groups of the Community. According to this plan, *the domain was to continue to be the common property of the two branches.* They were to have the use of it, but it could not be alienated except by unanimous consent. The majority vehemently opposed this plan, and in so doing rejected the only reasonable solution that it was possible to devise for the troubles that desolated Icaria.

For the third time the war burst forth !

The nature of this recital does not permit us to follow the development of this war in its diverse phases. That would be suitable for a complete history, not for a general and cursory review. Another reason restrains us—the fear of reviving animosities yet scarcely extinguished.

We will, however, say, that after several fruitless attempts to come to an amicable adjustment were made in turn by the two parties, the Court of Iowa, at the request of the minority, declared, on the 17th of August, 1878, the forfeiture of the charter of the Icarian Community, and appointed three trustees to settle up its affairs. Some months afterward, this duty was taken from them and put into the hands of a commission of arbitrators, which, from the fifth of January to the twenty-fifth of February, 1879, held its sessions with the Icarian delegates, in order to determine the rights of each group.

There resulted the irrevocable accomplishment of what should have been effected by general consent. Two autonomous branches were founded,—with this sad difference, that no solidarity was established between them. Upon the offer of an indemnity of fifteen hundred dollars the ex-majority consented to withdraw from Icaria, and twenty-eight of its members, women and children included, began a new establishment in the same place where, two years previously, the minority had offered to install themselves.

The work of arbitration finished, all associative relations between the groups disappeared. Each of them henceforth was to live and

to govern as it pleased, and to introduce into its institutions the improvements that it deemed necessary.

Thus terminated, in a manner as ruinous as violent, the gravest conflict in the history of Icaria.

A broader conception of the innate rights of mankind, less confidence in, or less blindness regarding the real value of, certain authoritative dogmas, a greater knowledge of the principles of modern philosophy, would certainly have led to a solution more advantageous for all.

IV.

There is no attempt at social reform, no experiment in sociology, which has proved so deep-rooted, so perennial, as the attempt to establish communistic equality. But while a multitude of societies seeking better social conditions have been dispersed by the first contrary winds, Icaria, for more than thirty years has obstinately persevered, in spite of the greatest difficulties, in the attempt to realize its sublime principle. Is there nothing in this to impress the most skeptical?

Scarcely had the ex-minority conquered its liberty when, faithful to its previous engagement to Socialism, it began to consider the question of reorganization. On the 16th of April, 1879, it obtained a new charter under the old title of ICARIAN COMMUNITY.

Thus constituted, it deposited in the Recorder's Office of Adams County an Act of Donation, by which it declared "*transferred and given forever to the cause of Communism the entire property which had been given to it by the arbitrators.*"

Realizing the progress of the new spirit, it adopted, on the 8th of last October, a Constitution which extends the right of suffrage to women, abolishes the presidency, overthrows the demi-gods and their Jacobin notions of political infallibility, associates the efforts of the Community with those of outside Socialistic agitation, formulates the Icarian creed according to rationalism founded on observation, and places it outside of and against all anti-scientific revelations.

Propagandism is actively resumed. The Community has its organ: *La Jeune Icarie*. In a few months only, and in a difficult situation, its membership has nearly doubled. Icaria numbers to-day about 60 members; it would have 200 shortly, if it were possible to admit all applicants.

Its material condition is less flourishing. As in 1856, war has thrown its finances into some embarrassment.

Icaria is established upon 850 acres of land, of which half is under cultivation. The other half is in orchards, fenced lots, pasturage and wood-land. Agriculture and the raising of cattle have been up to the present time its almost exclusive sources of production. Lately it has built a horse-power circular and drag saw-mill, with which fire-wood is made and sold to the neighboring town. It has also opened shops in Corning—one blacksmithing and one shoemaking—which begin the industrial branch of production of Icaria. Its property is mortgaged for \$7,000, of which two-thirds bear an average interest of about seven per cent. But the Icarians have firm confidence that with intelligence, skillful labor and the experience of the past, they will pay off this debt within the six years granted to them.

The Community is situated about three miles east of Corning, a small town on the railroad from Burlington to Council Bluffs. Its distance from New York is 1,379 miles, and about 4,000 miles from Paris.

The journey from New York to Corning by railroad costs \$22; from Paris to the same place about \$40. We add these details for the benefit of those only who may wish to come to Icaria.

Such is, in epitome, the stirring history of Cabet and his disciples. In spite of the rapidity of this glance at Icaria, we think we have sufficiently established its claim to the sympathy, the confidence, and the effective coöperation of all defenders of Humanity.

LA JEUNE ICARIE,

FRENCH ORGAN OF

THE ICARIAN COMMUNITY.

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All who are in sincere sympathy with Icaria should aid it according to their ability.

ICARIAN CONSTITUTION.

CHAPTER I.

PREFACE.

As far back as we can trace the history of society, one fact is constantly observed, namely, that a small number of idlers mercilessly take advantage of the great mass of workers.

But how has this monstrous social anomaly been able to reproduce and perpetuate itself through the centuries down even to the present time?

Though a thick night of ignorance and religious lies covers in great part the social origin of man, the response to this question is furnished by what the popular legends have been able to transmit to successive generations in spite of countless interested efforts to suppress the truth.

Tradition and historical researches agree upon this point, that in primitive civilization property was common, social. Not that it was so legally, that is deliberately organized, as Socialism seeks to have it in our day, but it was common in fact; it was naturally regarded as the general possession of all. Historical works leave no doubt in this respect, and the numerous vestiges which still exist in different countries of the ancient communism of property are tangible proofs of it.

But brutal force being then the only rule, this social character of property could not maintain itself.

Man was the absolute master, the tyrant of the domestic fireside. Servitude was in the bosom of the family: women, children, toiled in slavery for the benefit of the strongest.

The idea of right being unknown, despotism alone making laws, how propitious the occasion for the spirit of rapine which then prevailed to exercise itself everywhere unrestrained!

Theocrats, calling themselves ministers of the gods that ignorance had created, and warriors, proclaiming themselves superior to

agriculturists, began by combining their strength, their knowledge and their cunning against the latter class, despoiling them of the authority they had in their families, and substituting for family authority the authority of government.

But the usurpations were not limited to this. After subordinating the agriculturists, after taking possession of the consciences of people, and making them fanatics by superstition, the priests and warriors appropriated the land and the instruments of labor, and replaced free and voluntary production by production under their exclusive orders. The germs of the modern salary system were thus disclosed.

From this point to slavery was but the distance of one more usurpation. The new aristocracy, logical in its encroachments, seized individuals by the same rights that it had despoiled them.

It was inevitable! Despotism is the seed of despotism.

To subjugate the fathers and their subordinates the dominant class had only to extend to the social relations the government of brute force which prevailed in the family.

How could the former petty tyrant logically exclaim against the generalization of the absolute authority he had himself been so jealous to exercise individually?

What a lesson for our contemporaries! The subjection of the human family proceeds naturally from the subjection of women and children. 7

Slavery and caste being established, the little that remained of the ancient equality of human faculties was extinguished in the great difference of the conditions of existence. Individual equality disappeared rapidly under the dissolving action of social inequalities,—the causes of the ignorance and personal dissimilarities of to-day.

Starting from this somber epoch, the historical development of the human race is only a continual succession of wars, of massacres, and of abominable crimes. All the conquests, all the acts of violence, all the usurpations are legalized. Laws are made by the conspiracy of thieves to sanction their rapine and to transmit the fruit to their posterity. Under all climates Humanity offers no more than a desolating spectacle of ruins, of miseries, of antagonisms resulting from the individualization of its common property. Everywhere moral consumption is seen. The degradation of the masses is so great that they have lost the sentiment of liberty, and are unconscious of their rights. The human race is weakened in servitude to such an extent that it has not even strength to rise out of it. Such are the fruits of the régime of force, a régime from which came later the Roman

civil law, which, alas ! inspires still the greater part of contemporary legislators, and permits, after the declaration of the rights of man, the maintenance of the salary system, that modern form of antique servitude.

Behold the impure source of individual property which official egoism proclaims as an immutable dogma ! Behold the origin of the *exploitation* of man !

Nevertheless the reign of iniquity will not be able to long continue. Thanks to Socialism, aspirations toward a better social order, and the recollection of primitive spoliations, have permeated and won the people in spite of their enemies.

The old form of society is menaced on all sides, and a new system, based upon other principles, is preparing to take its place in order to finally realize social harmony.

But men will attain this harmony only by adopting the true system of relations between them, and by establishing true relations with all material things that surround them.

Now what institution, or what branch of knowledge, is capable of giving us this system ?

Is it authoritative government, the capitalistic form of production, or any political organization ?

No, these institutions have served hitherto only to systematically tread down the wealth producers.

Is it theology, spiritualism, or religious mysticism ?

No, the systems which condemn both life and reason have been for all time the abettors of ignorance and despotism.

Is it political economy, that deceitful and cruel theory of *bourgeois* egotism ?

No, no, all these phantoms of the past have only engendered discord. They have known how to make a society of conquerors and conquered ; they will never give the law to a society of free citizens.

It is to science, working in the interest of Socialism ; it is to natural history, which establishes the unity of the origin and substance of all beings—which leads to the logical deductions of the identity of rights in Humanity—that we must look for the social formula.

This formula—the expression of a scientific truth—is the affirmation of the right of each individual to the free development of his faculties, in the satisfaction of his physical, intellectual and affectional needs.

Nevertheless, as an individual, man is limited ; it is only in society that his right becomes fruitful and asserts itself. Therefore, the

principle of right is closely united to another principle : that of duty. ✓

Hence the need of a statement defining the rights and duties of all, and established for the purpose of securing the rights of all.

This need itself decreases in direct proportion to the general progress.

Thus understood, the social problem involves the establishment of EQUALITY and LIBERTY, whose principles are revealed by science and derived from the very nature of man, and the establishment of JUSTICE between them by RELATIVITY or PROPORTIONALITY. ✓

Its formula is that of Communism : TO EACH ACCORDING TO HIS NEEDS ; FROM EACH ACCORDING TO HIS ABILITIES. ✓

Far from being Utopian and fit only to remain in the domain of idea and imagination, this Communism is still more than a social possibility ; it is a scientific necessity. It alone is capable, by the superiority of its moral and economic principles, to realize harmony and plenty, the conditions of human happiness.

Its general advent is only a matter of time and science.

Meanwhile, let us Icarians, witnesses of the fact that the greater part of the evils of humanity proceed from laws issued by force, give to our society, that it may serve as an example to the future, laws inspired by respect for the primary and inalienable rights of human beings.

Instructed by the misfortunes engendered by the individualization of property which surround us, let us declare that among ourselves everything belongs to all.

For the old codes—for the old legality—which was never more than a conspiracy of the rich against the poor, let us substitute the simple rule of our reciprocal duties.

Let us admit, what observation demonstrates, what science establishes, what satisfies reason : the rest is arbitrary and despotic.

Let us be among ourselves not less tolerant than just. Let us expect from no one more than he can give : for, owing to preceding and external causes, man is not the only factor in determining his acts.

Let us relieve woman, that victim of barbarous customs, by making accessible to her everything that we wish for ourselves.

Let us respect the rights of children in everything which can contribute to their improvement, for they are the foundation of the future.

Let us assure protection to the sick, the infirm, the old.

Let us replace constraint, rivalry and egotism by mutual consent, emulation and solidarity.

Conscious of life and its causes, convinced that no mysterious power watches over our salvation, witnesses that everything in Nature is obtained at the cost of labor and personal efforts, let us reject all belief in an arbitrary Providence* or in an official power supposed to be charged with our destinies, and let us reckon only upon the accomplishment of our mutual duties for the progressive attainment of the fullness of our destiny.

Let us consecrate ourselves to the work of disembarassing man from his errors and from his enemies, in order that, free and emancipated, he may labor for the continued perfection of his being, and finally enjoy peace and happiness in the midst of his fellows.

CHAPTER II.

GENERAL PRINCIPLES.

SECTION I.—*Society.*

ARTICLE 1. Icarians form among themselves a true Society. They are all associates.

ART. 2. This Society includes all Icarians who have been definitely admitted, as well as their children.

ART. 3. It is established in the interest of entire Humanity, in devotion to its well-being, in order to present to it a system of society capable of rendering it happy, and to prove by experience that Communism based upon complete solidarity is realizable and possible.

ART. 4. It is also established in the interest of its members, to guarantee, as much as possible, the exercise of their natural rights, without which there can be no happiness.

ART. 5. It is at the same time agricultural and industrial, civil and political.

ART. 6. The number of its members is unlimited.

ART. 7. Men and women of all countries, without distinction of

* While the Icarians deem it proper to express themselves on the most intricate question of divinity, they also wish to state that they are liberals and not in the least intolerant. Professed atheism and materialism is no part of the requirements for admission into the Community. So long as a member accomplishes his social duties he is quite at liberty to believe in any creed or philosophy he pleases. But it may prove beneficial to the Community, as well as to all applicants, to inform the latter of the opinions on religion held by the actual members of Icaria.

race or color, can become identified with it when they fully comprehend and adopt the Icarian doctrine and fulfill all the conditions exacted upon admission.

ART. 8. Its social capital includes the property of all its associates. Every one should deposit in the common fund everything belonging to him or her without exception.

ART. 9. The Icarian Society has for its basis Communism, and for its principles solidarity.

ART. 10. It takes the title of ICARIAN COMMUNITY, and is actually established at *Icaria, Adams County, Iowa*, where it has placed itself under Articles of Incorporation registered in the office of the Secretary of the State.

SECTION II.—*Equality.*

ART. 11. Icarians proclaim natural, social and political equality, without any privilege. They recognize themselves as all equal in rights and duties.

ART. 12. EQUALITY is *relative* or *proportional*: each has an equal right to the benefits of the Society *according to his needs*, and each has an equal duty to bear its burdens *according to his abilities*.

ART. 13. All adult Icarians, without distinction of sex, have the same part in the government, the same right in the making and execution of laws. All are alike electors and eligible to any office.

SECTION III.—*Liberty.*

ART. 14. Liberty is a natural right, against which constraint can exercise no legitimate power.

ART. 15. But this right terminates where an equal right begins.

ART. 16. All having the same right, the liberty of each is necessarily limited by the liberty of others.

ART. 17. Law, the expression of the will of the Society, determines the limits to the liberties of each for the purpose of assuring the collective liberty.

ART. 18. Hence respect for law becomes a duty, for it is part of liberty itself.

SECTION IV.—*Fraternity.*

ART. 19. The fraternity of men and people can exist only in a Society where reign respect for human beings, regulated liberty and economic justice.

ART. 20. Consequently, Icarians consider that mutual tolerance, respect for associates, and the practice of justice toward every one, are the best marks of Fraternity.

ART. 21. They consider it a duty to cultivate, as much as human nature permits, those sentiments of friendship which lead men to love one another and to regard one another as veritable brothers.

SECTION V.—*Unity.*

ART. 22. The carrying on of the various branches of production, the general administration of the interests of the Community, ought to be done, so far as science and reason permit, after a unitary plan, having unity of possession of the social fortune for a basis.

ART. 23. Objective unity, agreement respecting an end well defined and well understood by all the associates, are the guarantees of the peace and necessary harmony of the Community.

ART. 24. It is the duty of every Icarian to work for the maintenance of this unity in the Society.

SECTION VI.—*Law.*

ART. 25. Except in special cases, the votes of the absolute majority of members (half, plus one), expressed in the General Assembly, shall have the force of law.

ART. 26. Before voting, each associate shall tacitly agree to conform himself to the decision of the Assembly.

CHAPTER III.

SOCIAL ORGANIZATION.

SECTION I.—*Property.*

ART. 27. In the Icarian Community property is not individual, but social, common, indivisible.

ART. 28. Each associate is co-proprietor of everything; but nothing is the individual or personal or exclusive property of any one. The Community alone is proprietor.

SECTION II.—*Education.*

ART. 29. The Community gives an education to its children.

ART. 30. It disposes of the children as it deems advisable, in their particular interest and in the general interest, wholly consecrating the part of their infancy and youth necessary to their education, and regulates everything which concerns it.

ART. 31. Education is carried as high as possible under the circumstances.

SECTION III.—*Marriage.*

ART. 32. The Community adopt the institutions of marriage and of the family, purified from everything which injures and debases them.

ART. 33. Voluntary celibacy, when not induced by any physiological reason, is regarded as a transgression of natural laws.

CHAPTER IV.

POLITICAL ORGANIZATION.

SECTION I.—*Organization.*

ART. 34. Sovereignty belongs to the Community.

ART. 35. It is exercised in its name :

- (1.) By the General Assembly ;
- (2.) By the Trustees in their various functions ;
- (3.) By special commissions.

SECTION II.—*Public Powers.*

ART. 36. There are two powers : the *legislative*, exercised by the General Assembly, and the *executive*, exercised by the Trustees and the different commissions, each within the limits of its conferred prerogatives.

ART. 37. The executive power is always subordinate to the legislative.

SECTION III.—*General Assembly.*

ART. 38. The General Assembly is composed of all the Icarians of both sexes who have been permitted to sign the articles which incorporate the Community in the State of Iowa and who are twenty years of age.

ART. 39. The provisional members, as well as the young people over fourteen years of age, are admitted to the General Assembly with consultative voice.

ART. 40. The action of the General Assembly and the times of its sessions are regulated by a special organic law.

ART. 41. The General Assembly determines the prerogatives of the Trustees in their various functions, as well as those of all commissions, by special regulations.

SECTION IV.—*Executive.*

ART. 42. The execution of the decisions of the Community is confided to four members designated under the name TRUSTEES.

ART. 43. The administration of details is left to the special commissions acting in conformity with their conferred powers.

SECTION V.—*Elections.*

ART. 44. All the offices are elective.

ART. 45. Two Trustees are renewed semi-annually.

ART. 46. The Trustees are not reëligible for at least one year after going out of office.

ART. 47. The election of Trustees shall be by ballot upon tickets signed or unsigned, and shall be determined by the absolute majority of the suffrages.

ART. 48. When the candidate shall not have obtained an absolute majority, a second ballot shall be taken.

ART. 49. Those who on the second ballot shall have obtained a relative majority shall be declared elected.

ART. 50. Before the election there shall be prepared a list of the candidates upon which shall be inscribed the names of all persons who are to be presented as candidates.

ART. 51. No election can take place except from among the candidates so inscribed.

ART. 52. Every candidate proposed may, on explaining his reasons, ask that his name shall not be included in the list of candidates.

ART. 53. The Assembly being consulted, if three members declare in favor of the inscription of the candidate upon the list, his name shall be inscribed.

ART. 54. A discussion may take place upon each candidate.

SECTION VI.—*Functions.*

ART. 55. All officers are responsible to the General Assembly, and their powers are always revocable by the vote of the absolute majority.

ART. 56. Every function is a duty, a charge, a labor, that cannot be refused nor neglected without a good reason.

ART. 57. The place in which to exercise an official function is the office of the functionary.

ART. 58. An official is but a mandatary.—

He should accomplish the duties of his charge with all the regard and fraternity of which he is capable toward his associates, and the latter should comply with them in the same manner, out of reciprocity and respect for the Community whom the official represents.

SECTION VII.—*Offenses ; Penalties.*

ART. 59. In the Community offenses are acts which harm the Society or its members ; the violation of principles, of laws, and of

regulations ; the illegal use of common property ; inattention to civic duties.

ART. 60. The application of the principles and laws of the Community is placed under the safeguard of all.

ART. 61. Offenses are judged by the General Assembly or by a jury.

ART. 62. The penalties are : 1, censure in the General Assembly ; 2, expulsion according to the laws of incorporation.

SECTION VIII.—*Admissions.*

ART. 63. The Community being destined to the fullest possible development, new members shall be admitted in a regular manner, always consulting the utility, the means and the well-considered interest of the Society.

ART. 64. The mode of admission, the conditions, the term of probationary membership, etc., are regulated by a special law.

SECTION IX.—*Propagandism.*

ART. 65. Conformably to Article 3 of the present law, and to the final clause of the Act of Donation which constitutes its first social capital, it is the duty of the Community to set apart such sums of money as it may deem necessary to the propagation of principles which tend to the political, philosophical and economic emancipation of mankind.

ART. 66. To this end a committee of propagandism, whose action is regulated by a special law, is instituted and given permanent functions.

SECTION X.—*Revision.*

ART. 67. The people have always the right to revise and to perfect their constitution and laws.

ART. 68. Before discussing in detail, every project of revision of the Constitution should be taken into consideration by a vote of the Assembly.

ART. 69. After such a vote the Assembly shall fix a day for opening discussion upon the project.

ART. 70. If the project obtains the voice of two-thirds of the members of the Assembly the revision is valid.

ART. 71. In order to avoid too partial and frequent revisions, the Constitution can be revised only once a year, beginning from the founding of the Community, that is from May 1, 1879.

ACT OF DONATION

TO THE

ICARIAN COMMUNITY.

Know all men by these presents that we : Antoinette Cubels, Thérèse James, Louise Bettannier, Marie Mourot, Madeleine Vallet, Valentine Vallet, Louise Peron, Léonie Dereure, Françoise Leroux, Adèle Gauvain, Emilie Fugier, Maria Laforgue, Henriette Vallet, Caroline Gauvain, Jean Haegen, Michael Brumme, Antoine Gauvain, Emile Fugier, Alexis Marchand, Simon Dereure, Jérôme Laforgue, Paul Leroux, Emile Peron, Eugène Mourot, Pierre James, Justin Vallet, Auguste Gauvain, Alexandre Vallet, being members of the Icarian Community of Adams County, Iowa, and being desirous of promoting its interests, and of establishing a perpetual fund for the promotion of the business and principles of said Corporation, as set forth in its Articles of Incorporation adopted and recorded in Book No. 2, of Miscellaneous, page 372 in the office of Recorder of Deeds, Adams County, Iowa,—do hereby donate, assign, and set over, unto the said Corporation, each for ourselves, the several sums, property, rights and credits as follows, to wit :

All our right, title and interest unto the several sums, subscribed by us, on the books of said Corporation, being the property and interest received by us as our share of the old Corporation of Icarian Community, and which we were found to be entitled to by a Board of Arbitration that was selected to settle up between the members of the Old Icarian Community ; the same to be held by said Corporation to them and their successors forever, never to be divided between the individual members of said Corporation under any circumstances whatever ; but to be used by the Corporation for the general purposes of its organization, and in case said Corporation shall for any reason dissolve, and fails to keep its organization renewed from time to time, upon such dissolution, the above amount as donated, after the payment of debts of the Corporation, shall be accounted for and paid over to any number of Icarians, who shall become incorporated on the same principles and for the same purposes as are set forth in the Articles and By-Laws of this Corporation.

It being understood by the donators hereof, the capital hereby donated is to be capital stock of the said Corporation, only stipulating that it shall not be subject to a division in case of dissolution, but shall go to any number of Icarians who may reorganize in case of such dissolution, on the same terms as now donated, stipulating farther that the Corporation shall use such sums from time to time

as the majority may deem sufficient in publishing, advertising and circulating the business and principles of the Corporation.

STATE OF IOWA, {
Adams County. } ss.

Be it remembered that on the 22d day of April, A. D. 1879, before the undersigned Fannie J. Maley, a Notary Public in and for said County, came [the persons named in the preceding Act of Donation] to me personally known to be the identical persons whose names are subscribed to the foregoing articles, and acknowledged the same to be their voluntary act and deed, and that they executed the same for the purposes herein mentioned.

Witness my hand and Seal Notarial the day and year above mentioned.

FANNIE J. MALEY,

Notary Public.

STATE OF IOWA, {
Adams County. } ss.

Filed for Record this the 28th day of April 1879 at 8 o'clock A. M., and Recorded in Book 2, Miscellaneous, at page 378.

JONAS P. CUPP, Recorder.

ARTICLES OF INCORPORATION

OF THE

ICARIAN COMMUNITY.

Know all men by these presents that we: Antoinette Cubels, Thérèse James, Louise Bettannier, Marie Mourrot, Madeleine Vallet, Valentine Vallet, Louise Peron, Léonie Dereure, Francoise Leroux, Adèle Gauvain, Emilie Fugier, Maria Laforgue, Jean Haegen, Michel Brume, Antoine Gauvain, Emile Fugier, Alexis Marchand, Simon Dereure, Jérôme Laforgue, Paul Leroux, Emile Peron, Eugène Mourrot, Pierre James, Justin Vallet, and all others who shall sign these Articles of Incorporation, desiring to establish for humanity, in devotion to its welfare, and to present it with, a system of society capable of rendering it happy, and also of proving that Community, based on solidarity, is realizable and possible: do make, sign, and acknowledge these our Articles of Incorporation as follows—to wit:

ARTICLE 1. The undersigned and their associates and successors do hereby associate and incorporate themselves under the name and style of the Icarian Community, and the principal place of transacting the business of said Corporation shall be Icaria, Adams County, Iowa.

ART. 2. This Corporation, having for its object the mutual support of each other, and the creating of a fund with which to provide

for the comfort of the young, the old, the sick, and decrepit, and the carrying out of the principles set forth in the preamble hereof; for that purpose the general nature of business to be transacted shall be all kinds of Agriculture, Horticulture, Stock raising, Mechanical Arts of every kind and nature, Milling, Manufacturing in all its departments, and the establishing and building of Towns, Villages, Colonies, Schools and Colleges, also the developing of the Fine Arts and also all kinds of Commerce.

ART. 3. The amount of capital stock authorized is one hundred thousand dollars, and may be from time to time increased to any sum not exceeding ten hundred thousand dollars, and shall be raised by the members or signers hereof contributing all that they own or possess to the common fund, and by donations from the well-wishers and friends of this association. And this Corporation may commence business as soon as fifteen thousand dollars shall be subscribed or donated to such stock.

ART. 4. The affairs of this Corporation shall be conducted by four Trustees, who shall be elected semi-annually, and hold their office as provided by the By-Laws.

ART. 5. The highest amount of indebtedness to which this Corporation may at any time subject itself shall not exceed ten thousand dollars.

ART. 6. Private property of Corporators shall be exempt from Corporate debts.

ART. 7. There shall be no shares of stock in this Corporation, but all funds contributed, except such as are donated, shall be credited to the member contributing, and on his or her withdrawal or expulsion shall be refunded, without interest, in such manner as the By-Laws shall provide.

ART. 8. All members of this Corporation shall reside in the village of the Community, in dwellings furnished to them by the Corporation, and shall give to the use of the Corporation his or her entire time and abilities, and shall perform such duties as shall be directed by the Trustees from time to time, through a vote of the General Assembly of the Corporation. And they and their families shall receive, each one according to his or her wants, board, clothing, attention in sickness, and care in infancy and age, but no money or pecuniary compensation.

ART. 9. All who sign these articles, together with their children, shall be considered members of this Corporation, and shall have all the rights and privileges of the same, but only those who have arrived at the age of twenty years shall have any voice or vote in the Corporate meetings.

ART. 10. All donations made to this Corporation shall constitute a permanent fund, never under any circumstances to be divided, but held in trust, and used only for the purposes for which donated, as well as all accumulations thereof; and in case of the dissolution of this Corporation, it shall be disposed of in accordance with the will of the donors, expressed at the time of the donation, and in accordance with the By-Laws of this Corporation.

ART. 11. Any member may at any time, upon giving to the Trustees four weeks' notice, withdraw from this Corporation, and upon

withdrawal shall receive the amount actually paid in by him or her, less the proportion of debts, and shall also receive upon such withdrawal such sums for years of service as shall be provided by the By-Laws of this Corporation.

ART. 12. If any members shall wilfully and without good cause refuse to perform the duties assigned them by a vote of the Corporation, or to properly conduct themselves toward others, they may be expelled, by a vote of two-thirds of the members, at any meeting called for that purpose, or at any regular meeting, the member having ten days' notice of such meeting, and the charges, and an opportunity to defend, and in case of expulsion shall be entitled to receive a settlement as in case of withdrawal.

ART. 13. No dividend of the funds of this Corporation shall be made, but the members shall receive the benefits therefrom in such manner as the By-Laws shall provide, and as herein expressed.

ART. 14. The Trustees of this Corporation shall be accountable, responsible, removable, and perform such duties as may be provided by the By-Laws.

ART. 15. Paul Leroux, Eugène Mourot, Alexis Marchand, Antoine Gauvain, shall be Trustees of this Corporation for the first year, and until their successors are elected and qualified.

ART. 16. Any five members of this Corporation may at a regular meeting make a proposition for a revision of any part of these Articles of Incorporation, and they may be amended by a vote of two-thirds majority of the members.

ART. 17. The regular meetings of this Corporation shall be at such times as the By-Laws shall provide.

ART. 18. The time of the commencement of this Corporation shall be the first day of May, A. D. eighteen hundred and seventy-nine, and said Corporation shall continue twenty years, and may be renewed from time to time, in accordance with law.

ART. 19. The number of members of this Corporation shall be unlimited, and new members may be admitted from time to time as the By-Laws shall provide.

In witness whereof, we hereto sign our names this 16th day of April, 1879.

(Signed by all the persons whose names are given above.)

STATE OF IOWA, {
Adams County. { ss.

Be it remembered that on the 16th day of April, A. D. 1879, before the undersigned, J. H. Maley, a Notary Public, in and for said County, came [the persons named above in the Act of Incorporation], to me personally known to be the identical persons whose names are subscribed to the foregoing Articles of Incorporation, and acknowledged the instrument to be their voluntary act and deed, and that they executed the same for the purposes therein mentioned.

Witness my hand and Notarial Seal, the day and year above mentioned.

J. H. MALEY,
Notary Public.

STATE OF IOWA, } ss.
Adams County. }

Filed for record this the 17th day of April, A. D. 1879, at 11 o'clock, A. M., and recorded in Book No. 2, of Miscellaneous, at Page 372.

JONAS P. CUPP,
Recorder.

STATE OF IOWA.

Filed in the office of the Secretary of State, May 13th, 1879, and recorded in Book J, pages 92, 93, 94, and 95.

J. A. T. HULL, Secretary of State.

FLETCHER W. YOUNG, Deputy.

REGULATIONS

OF THE GENERAL ASSEMBLY.

ARTICLE 1. The General Assembly is composed of all Icarians of both sexes who are twenty years of age and have been admitted into the Community as full members.

ART. 2. The provisional members and young persons over fourteen years of age are admitted to its sessions with consultative voice.

ART. 3. The Assembly can enter upon its deliberations only when one more than half of its full members are present.

ART. 4. Its regular sessions are held on the first Saturday of each month; but Trustees and committees, as well as five full members, can convoke special sessions whenever they deem it necessary.

ART. 5. The Assembly makes and revises the Constitution and the laws, elects all officers, approves or rejects decisions and propositions of functionaries, determines all cases not provided for in the laws and conferred prerogatives, and pronounces the final judgment upon all questions submitted to it.

ART. 6. Attendance of the sessions of the Assembly is not merely a right; it is a duty. No one can fail in this duty unless he has a legitimate reason for absence. Absent members should give notice in advance to the Secretary of the causes of their absence.

ART. 7. The Board of the Assembly is composed of a Secretary and of an Assistant Secretary, elected for six months, but not twice in succession, a President and a Vice-President elected at each session.

A Trustee shall not preside in the Assembly.

ART. 8. It is the duty of the Secretary to make a succinct record of the discussions, to post the order of the day at least four days before the session takes place, and to call extraordinary sessions.

ART. 9. It is the duty of the President to preserve order in the Assembly, to direct the discussions and the voting. He is to call speakers back to the question under discussion when they depart from it, and to yield his place to the Vice-President before discussing questions in the order of the day.

ART. 10. Excepting those making committee reports, no one shall speak more than twice on the same question, without the consent of the Assembly given by an affirmative vote.

ART. 11. Before any proposition can be discussed it must receive the support of at least two full members.

ART. 12. Ordinary votes shall be given with the raised hand, the counter-vote being called; the vote by name shall be enforced on questions of admission, of laws, of revisions, and upon the demand of three full members.

ART. 13. All the votes by name shall be put upon record, as indicating the opinions of each member.

ART. 14. When the list of speakers shall have been exhausted and the discussion closed, no one can speak before or during the vote upon any ground.

ART. 15. The speaker is to address the Chair, to express himself briefly, to avoid personalities, and to keep strictly to the question. All should listen to him without interruption.

ART. 16. Questions and cases provided for by law or the conferred powers of functionaries are not to be submitted to the Assembly. When two members shall express their opinion that a question properly comes under the jurisdiction of any commission the Assembly shall be consulted before discussing it, and the question be so referred if that is decided to be the place for it.

ART. 17. The present regulations are revisable every six months, beginning from the first of May, 1879, by the absolute majority of the members of the Assembly.

These regulations were unanimously adopted Dec. 15, 1879.

LAW UPON ADMISSION

INTO THE

ICARIAN COMMUNITY.

SECTION I. *Preliminary Considerations.*

The practice of the principles of pure democracy, the realization of the economic system which includes the most rational ideas of contemporaneous Socialism, and which is, so to speak, its synthetic ideal conception, collides with serious obstacles, in these days when the lack of moral culture is the general rule.

It is not without difficulties, without suffering, without severe trials, that an experiment, unique in its nature, is made upon a corner of the American continent, to embody in concrete living form the objects that are regarded by minds the most fully emancipated from the errors of our epoch as the supreme end toward which humanity tends, in its evolutionary march toward better and better forms of society—that is, forms that are more and more just. The power to pass with a single leap the immense distance which separates this new social order from the old order is not given indiscriminately to all. For Individualism and Communism being at the antipodes of each other, it is necessary that one should be endowed with a will, a courage, a self-control, not at all common, to pass suddenly and safely from the first mode of life into the second.

Not that this fact depends on defects inherent in Communism, or that it is derived from some abstruse social combinations, or some political complication, difficult to conceive, since there is no politico-social organism more simple, more clear, more open to all minds, nor, above all, more equitable, than the Community organization. An instant's reflection suffices to comprehend that where the *needs* determine the *rights*, and where *abilities* furnish the measure of *duties*, the social problem is simplified to such a degree that no accounts are required between associates, and that REASON alone, taking inspiration from the means and the circumstances, gives the true rule of conduct—the law of laws.

One comprehends also that from the day in which individual

accounts cease individual interest is merged in the general interest, and that as a consequence the source of all evils and contentions is dried up.

It is not, therefore, to Communism, abstractly considered, that must be attributed the checks and reverses to which hitherto the attempt to realize in our epoch the social form of the future has been subjected. These misfortunes are the effects of a multitude of causes which are foreign to it.

Among these causes there is one which makes itself particularly felt: it is the difficulty of recruiting with families whose habits, unselfishness and education permit them to live a life so intimate in its daily associations as the communistic life, and to whom all labor, from the most humble to the most exalted, appears equally honorable because equally necessary.

Why should there be astonishment at the difficulty of finding such recruits in individualistic society, since it inspires only egotism in the greater part of its members, develops in them only the desire of distinction, of superiority, and sanctions with violence the odious régime of classes?

But that which is difficult is not impossible. There are certainly in the world a goodly number of persons that the false morals and doctrines of individualism have not been able to corrupt, and who consequently combine the necessary conditions for the practice of the most radical principles of Socialism.

Now it is only with these elements that one can attempt to make a durable model of social organization which, in our opinion, will finally govern the generations of the future. It is only with them that one can found Icaria.

These considerations make it our duty to give to all applicants for admission into Icaria the following salutary council:

If, in making application for admission into Icaria, you are moved only by personal or family considerations,—remain where you are!

If your application is dictated only by the hope of finding in Icaria better living, better lodging, a better dwelling, better clothes, and less work to do,—remain where you are!

If you are accustomed to gratifying certain fancies, little cravings, such as drinking beer, wine, or coffee at every repast, etc., etc., and are not able to deprive yourself of these things, at least for some years, or until Icaria shall be sufficiently developed to give to its members not only necessaries but luxuries; if you do not know how to be useful and not burdensome,—remain where you are!

If you are not thoroughly convinced of the superiority of Communism over all other social systems; if you are not a pure Communist; if you are subject to the impulses of egotism; if you are not capable of subordinating what you believe to be your individual interest to the general interest; if you fear that you will not be able to live where everything is common, even money, property, and objects of general use that you would bring on entering; if you are unable to endure contradiction, opposition of opinion, the rejection of your propositions by the General Assembly; if your temperament renders the faults of others insupportable to you; if you cannot consider Icaria as a humanitarian society where your first duty is to accelerate social progress upon the earth by the greatest possible propagandism of the principles of the Community; if for you this consideration does not take the place of more sensual gratifications, and you cannot consent that a part of the fruit of your labor should be consecrated to this work; if the practice of equality in proportion to the needs and faculties shocks your feelings; if you cannot tolerate equality of the sexes, nor leave the control of your children to the Society; if all these conditions are impossible to you, it will not be counted a crime to you, but then do not come to Icaria, for you would not be happy and could not make a long sojourn. Better remain where you are and strive for personal improvement.

SECTION II.—*Admission.*

ARTICLE 1. Admission into the Community is at first provisional, then definitive or absolute.

ART. 2. These two forms of admission are decided by the General Assembly, but require the presence of at least two-thirds of its members having the right to vote.

SECTION III.—*Provisional Admission.*

ART. 3. Provisional admission may take place while the candidate is at his home outside of the Community.

ART. 4. The candidate should make his application in writing, and add to it—

(1.) A short biographical sketch, giving the principal features of his life, his exact age, his place of birth, his profession, his family position, the habitual state of his health, and that of his wife and children, stating also whether he has infirmities, apparent or concealed.

(2.) A profession of faith and a declaration by which he affirms that he has read and well understands the Constitution, the Articles of Incorporation in the State of Iowa, the conditions of admission

into the Community, and that he adopts them without reservation.

(3.) A detailed statement of his possessions in money, in credits, in real and personal property, indicating also whether the latter can be easily turned into ready money, and how it is situated.

ART. 5. When the applicant shall have a family, his wife and such of his children as are of adult age shall be subject to the same conditions of admission as himself.

ART. 6. In this case, the provisional and absolute admission of the husband shall involve that of the wife and *vice versa*. The admission must take place, in the case of married people, by couples.

ART. 7. When the applicants shall have children under fourteen years, the admission of the parents will include their children.

ART. 8. But when the candidate shall have children more than fourteen years of age at the time of their arrival in Icaria, they shall be required to pass through all the formalities of definitive admission, like other candidates, at the age which gives them the right of voting, that is when they become twenty years old.

ART. 9. When the Assembly shall consider itself sufficiently informed respecting applicants, it shall by a viva-voce vote decide upon their provisional admission—a majority of two-thirds of the members having the voting privilege being necessary for a decision.

ART. 10. It shall immediately fix a date when the provisional member may leave his present home to join the Community.

ART. 11. On arriving, the provisional member should immediately deposit in the hands of the Secretary-Treasurer :

(1.) A list of his outfit of clothing, and that of his wife and children, which should be in good condition and sufficient to last for at least one year. For the Community cannot undertake to defray all the charges of installation and other expenses of its new members.

(2.) A list of his tools.

(3.) All his money, his jewels, his deeds of property, and his credits.

(4.) A declaration over his signature that he will demand no wages for himself, nor for his wife, nor for his children, in case of voluntary or constrained withdrawal during his novitiate.

ART. 12. When these formalities shall have taken place, the provisional member shall participate in the benefits and privileges of the Community with the same rights as full members.

ART. 13. The term of the novitiate is strictly set at six months, to date from the day of the arrival of the candidate in Icaria.

ART. 14. A vote of two-thirds of the members of the Assembly can prolong the term of the novitiate four months.

ART. 15. Upon the demand of at least five voting members, and by a subsequent vote of a majority of the members of the Assembly, a provisional member can be constrained to withdraw from the Community at any time previous to the expiration of his novitiate.

SECTION IV.—*Definitive Admissions.*

ART. 16. During the last fifteen days of their novitiate the provisional members shall make a written application for full membership.

ART. 17. Within the same time the candidate shall appear before the Committee on Admissions, who shall interrogate him upon Community principles, satisfying themselves whether he fulfills all the conditions legally required, and whether all the formalities have been complied with.

ART. 18. The Committee on Admissions shall make a report to the General Assembly, including a recommendation of the acceptance or rejection of the candidate.

ART. 19. The candidate shall not be present in the Assembly while the Committee is making its report and their report is under discussion. Nevertheless five members shall have the power to call him before the Assembly and to put to him such questions as they may deem useful in enlightening them before the vote is taken.

ART. 20. After the discussion, the Assembly shall pronounce by Yea and Nay, the roll being called, and by a two-thirds majority of all members having the right to vote, upon the full admission of the candidate into the Community.

ART. 21. When the provisional members shall not have received two-thirds of the votes for their full admission, the Assembly shall set a time during which they shall withdraw from the Community, which delay shall not exceed two months.

ART. 22. The persons thus rejected shall claim no wages nor any kind of retribution for labor performed or services rendered during said time. It is stipulated in advance that food and lodging are a sufficient compensation.

ART. 23. The present law is subject to revision every six months, beginning May 1, 1879, and by the absolute majority of the members of the General Assembly.

LAW

UPON WITHDRAWAL AND EXPULSION

FROM THE ICARIAN COMMUNITY.

SECTION I.—*Preamble.*

When a person has resolved to live in Communism, and has made his demand for admission into Icaria, the greatest prudence, the most serious reflection, should be exercised in the accomplishment of the act, which, by its good or bad results may be classed among the most important acts of his life.

No inconsiderate enthusiasm for the beauty of the Icarian system should influence his mind, nor have weight in his decision. It is important that he separate from the causes of his determination all sentimentalism, all enthusiasm of a nature to conceal the truth from his eyes and make him conceive of the Community as much more beautiful, more developed, more perfect than it really is, and its members better than they really are.

In the distance defects are unperceived, forms harmonize, all is embellished ; men are exalted in their merit, and things appear more beautiful than they are.

But if it is necessary that one should always be on his guard against mirages and illusions, it is especially important that he should do so in reference to an act which, may result in the future, in regrets to all concerned.

Icaria does not escape the rule of illusions ! The experience of many years demonstrates, on the contrary, that the hope of ameliorating his situation, the idea which he generally forms of Icaria and Icarians, the joy that he experiences in the thought of being able to live according to his principles, exercises over every distant candidate an irresistible enchantment, which in many cases suffices to conceal from him the inconveniences of our Society of equality, and leave on his mind only a conception of its advantages.

To these natural inclinations toward the transports of enthusiasm

family, his personal resources, and allow to him, under the title of gift, such sum of money or such property as the financial condition and interest of the Community, being well considered, shall at the time permit it to give.

ART. 7. The withdrawal of the husband involves the withdrawal of the wife, and *vice versa*, also the withdrawal of their children under twenty years of age. By a two-thirds vote the latter may be readmitted upon their application.

SECTION V.—*Cash Deposits.*

ART. 8. When a member who has deposited in the common treasury more than a hundred dollars shall have offered his resignation of membership, the General Assembly shall designate the times and the successive payments in the refunding of such deposit.

ART. 9. Deposits not exceeding one hundred dollars shall be refunded within one year after the withdrawal of the depositor.

ART. 10. The same amount shall be refunded that was deposited; that is, it shall be refunded without interest.

ART. 11. Likewise, after the dismissal of a member, the sums which the Community shall refund to him in partial payments, by the direction of the General Assembly, shall not bear interest. The exact amount contributed shall be refunded.

ART. 12. Articles 8, 9, 11 shall be in force until the present debt of the Community is paid.

ART. 13. After that the General Assembly shall have the power to determine in advance the sums which shall be refunded yearly in case of withdrawal.

SECTION VI.—*Deposits other than in Cash.*

ART. 14. When a member shall contribute to the Community a deposit other than cash, such as houses, lands, credits, mortgages, horses, cattle, etc., the said deposit, with a statement of its character, shall be recorded to the credit of the member on the books of the Community.

ART. 15. In case of withdrawal this deposit shall in the course of six months be returned to him in the condition in which it shall be at the time.

ART. 16. When the Community shall have sold a part or the whole of the lands, houses or property of any kind, deposited by a member, the net product of this sale shall be placed to the account of said depositor, and he shall be reimbursed just as though his deposit had been made in ready money.

ART. 17. The tools, arms, instruments, machines, books, furni-

ture, etc., shall be returned immediately and in the condition in which they are at the time of withdrawal.

ART. 18. No damage or indemnity shall be accorded for tools, instruments, or property of any kind, which shall have been mislaid, used, damaged, or destroyed.

SECTION VII.—*Special Contracts.*

ART. 19. When a candidate shall possess considerable money, and the conditions of the present law shall prevent his admission, the Community may make a special contract with him respecting the manner in which his capital shall be refunded in case of his withdrawal.

ART. 20. Nevertheless this special contract shall not be in opposition to article 10, concerning the non-payment of interest for time anterior to withdrawal.

ART. 21. Special contracts shall be recorded upon the books of the Community at the pages devoted to the contracting persons, and signed by the latter and two Trustees.

SECTION VIII.—*Expulsion.*

ART. 22. When a member shall not wish to conform to the laws ; when he shall refuse to fulfill his duties ; when he shall conduct himself improperly toward his associates ; when his general attitude shall constitute a real danger to the Society, he can be expelled by a vote of two-thirds of the members.

ART. 23. This expulsion can only take place when the accused has been notified of the misdemeanors charged against him ten days in advance of the day for their investigation, and he shall have been given full liberty to defend himself before the Assembly.

ART. 24. As in admission so in dismission, the expulsion of the husband implies the withdrawal of his wife and reciprocally, also the withdrawal of their children under twenty years of age.

ART. 25. Expelled members shall be settled with in accordance with the law upon withdrawals, as in the case of dismissed members.

SECTION IX.—*Revision.*

ART. 26. The present law is subject to annual revision beginning from the 1st of May, 1879, by a majority of two-thirds of the members of the General Assembly.

This law was unanimously approved by the General Assembly Dec. 8, 1879.

LAW

UPON GIFTS, INHERITANCE, ETC.

ART. 1. All sums of money or property which are received by members from external sources, whether by gifts, legacies, or inheritance, etc., are to be handed over to the Community and considered as a deposit.

ART. 2. In case of the decease of a full member, his entire property and interest are relinquished to the common fund of the Society for the benefits he enjoyed during his lifetime.

ART. 3. The present law is subject to annual revision beginning from the 1st of May, 1879, by a majority vote of two-thirds of the members of the General Assembly.

This law was unanimously approved Dec. 8, 1879.

PERSONNEL OF ICARIA.

FULL MEMBERS.

ADULT FEMALES.

Names.	Ages.	Trades.
1 L. Bettannier	27	seamstress.
2 E. Bronner,	32	"
3 V. Bronner,	35	"
4 A. Cubels,	67	embroiderer.
5 L. Dereure,	25	seamstress.
6 E. Fugier,	35	tailoress.
7 F. James,	61	glovemaker.
8 F. Leroux,	27	seamstress.
9 M. Mourot,	34	"
10 L. Peron,	23	<i>fleuriste</i> .
11 M. Ponté,	42	seamstress.
12 M. Vallet,	45	"

FEMALES UNDER AGE.

13 C. Gauvain,	18	type-setter.
14 H. Vallet,	18	seamstress.

ADULT MALES.

Names.	Ages.	Trades.
15 M. Brumme,	66	saddler.
16 C. Bronner,	35	wheelright.
17 M. Bronner,	33	blacksmith.
18 S. Dereure,	41	shoemaker.
19 E. Fugier,	34	farmer.
20 A. Gauvain,	20	"
21 J. Haegen,	80	tailor.
22 P. James,	66	"
23 P. Leroux,	32	farmer.
24 E. Mourot,	34	carpenter.
25 A. Marchand,	23	farmer.
26 E. Peron,	32	machinist.
27 J. Ponté,	46	shoemaker.
28 J. Vallet,	48	cooper.

CHILDREN.

GIRLS.

29 L. Bettannier,	2	years.
30 L. Bronner,	9	years.
31 J. Bronner,	8	years.
32 M. Bronner,	3	years.
33 A. Bronner,	2	months.
34 A. Fugier,	11	years.
35 M. Fugier,	8	years.
36 N. Leroux,	2	years.
37 L. Mourot,	6	months.
38 B. Peron,	5	years.
39 J. Peron,	4	years.
40 E. Ponté,	12	years.
41 M. Ponté,	6	years.
42 A. Vallet,	11	years.
43 J. Vallet,	9	years.

Boys.

44 L. Bettannier,	7	years.
45 G. Bronner,	3	years.
46 M. Bronner,	6	years.
47 E. Fugier,	3	years.
48 E. Fugier,	6	months.
49 E. Leroux,	3	months.
50 H. Mourot,	9	years.
51 A. Mourot,	7	years.
52 C. Porté,	11	years.
53 J. Vallet,	4	years.
54 E. Vallet,	2	years.

PROVISIONAL MEMBERS.

ADULT FEMALES.			ADULT MALES.		
Names.	Ages.	Trades.	Names.	Ages.	Trades.
55 A. Gillet,	34	seamstress.	60 L. Gillet,	39	blacksmith.
56 C. Tabuteau,	62*	"	61 H. Pédoussant,	28	designer.
			62 C. Rollandin,	44*	cabinet-maker.
MALES UNDER AGE.			63 A. Tabuteau,	52*	gardener.
57 A. Gillet,	18	blacksmith.			
58 E. Gillet,	15	farmer.			
59 E. Ponté,	18	"			

CHILDREN.

GIRLS.		BOYS.	
64 A. Gillet,	13 years.	67 E. Gillet,	11 years.
65 ? Rollandin,*	12 years.	68 L. Gillet,	9 years.
66 ? Rollandin,*	9 years.	69 E. Gillet,	7 years.
		70 G. Gillet,	4 years.
		71 A. Pédoussant,*	9 years.
		72 ? Rollandin,*	5 years.

RECAPITULATION.

Women above 45 years,	4
“ from 20 to 45 years,	10
“ 18 years,	2
Females over 18 years,	16
Men above 50 years,	4
“ from 20 to 50 years,	14
“ “ 15 “ 18 “	3
Males over 15 years,	21
Girls from 5 to 13 years,	12
“ under 5 years,	6
Girls under 13 years,	18
Boys from 5 to 11 years,	10
“ under 5 years,	7
Boys under 11 years,	17
Whole number of children,	35
Grand Total,	72

* The star indicates that the persons have been provisionally admitted but have not yet come to Icaria.

AMERICAN COMMUNITIES:

BRIEF SKETCHES OF

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THE SHAKERS, ONEIDA, WALLINGFORD, AND
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
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THE FRIENDSHIP COMMUNITY.

PRINCIPLES AND OBJECTS.

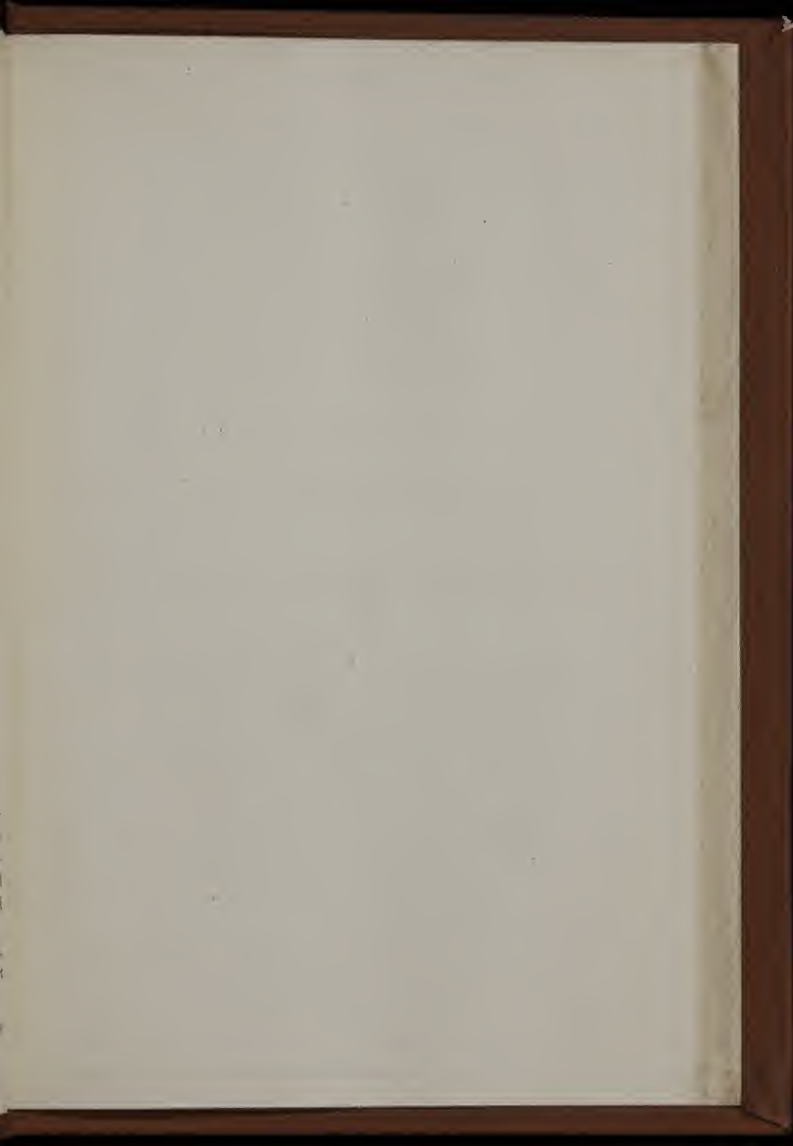
We believe that men should do to each other as they would be done by; that the welfare and happiness of each individual will be increased in proportion as he adds to that of his fellowmen; and that consequently men should live and work together in Communities, with united labor and common property, each giving according to his ability and receiving according to his wants.

The objects of this Community shall be:—To have the members unite in their labor and in carrying on all their business affairs, hold their property in common for the use of all, dwell together in a common home, and secure an integral education of all the members, and unite their interests so that they shall coöperate for their mutual happiness, assistance and support.

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